



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. Hameem ¹ .	حَمِ
2. By ² The Book ^x the manifester ^x .	وَالْكِتَابِ الْمُبِينِ
3. Verily We, We made it ^x Qur'an Arabic <i>la'alla</i> (craving currently unavailable deed that / perhaps) you ^b celebrate you ^z .	إِنَّا جَعَلْنَاهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ
4. And verily it ^(is) in the Book's ^x Mother <i>laday</i> ³ (directly and possessively from) Us (is) surely <i>Aa'leyo</i> (High beyond description), <i>Hakeemon</i> ⁴ (infinite <i>bekmal</i> ⁵ Possessor).	وَإِنَّهُ فِي أُمِّ الْكِتَابِ لَدَيْنَا لَعَلَّ حَكِيمٌ
5. Do then [We] strike a'n (off) you ^b the <i>thekera</i> (Qur'an/messenger-reminder) (in) condonation ⁶ ; that you ^c were a people, exceders.	أَفَنَضْرِبُ عَنْكُمْ الذِّكْرَ صَفْحًا أَنْ كُنْتُمْ قَوْمًا مُسْرِفِينَ
6. And how-many ⁷ We sent of a prophet ^x in the firsts.	وَكَمْ أَرْسَلْنَا مِنْ نَبِيٍّ فِي الْأَوَّلِينَ
7. And not <i>ya'ateyhom</i> ^x (approaches/ comes-to them) ^x of a prophet ^x except they ^z were by him <i>yastab'zeona</i> (they ^z affirmably jesting).	وَمَا يَأْتِيهِمْ مِنْ نَبِيٍّ إِلَّا كَانُوا بِهِ يَسْتَهْزِءُونَ
8. So We perished a harder than them seizing; and proceeded the firsts' example ^x /parable ^x .	فَأَهْلَكْنَا أَشَدَّ مِنْهُمْ بَطْشًا وَمَضَىٰ مَثَلُ الْأَوَّلِينَ
9. And <i>la'en</i> (indeed if) you ^g asked them: Who ^a created the Heavens ^w and the Earth ^w ; surely assuredly (would) say they ^z : created them ^w The Mighty The Omniscient.	وَلَمَّا سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ لَيَقُولُنَّ خَلَقَهُنَّ الْعَزِيزُ الْعَلِيمُ
10. Whomade for you ^b the Earth ^w <i>mehadan</i> (bedding/ cradle-/fixed-expanse) and [He] made for you ^b in it ^w paths, <i>la'alla</i> (craving currently unavailable deed that, perhaps) you ^b <i>tahtadona</i> (you ^z find and accept the aright-guidance).	الَّذِي جَعَلَ لَكُمْ الْأَرْضَ مَهْدًا وَجَعَلَ لَكُمْ فِيهَا سُبُلًا لَعَلَّكُمْ تَهْتَدُونَ
11. And Whonaz ^z ala (iteratively descended) [He] from the sky ^w water ^x by a <i>qada'ren</i> (standard/ measurement); so We resurrected by it ^x <i>baldatan</i> ^w (region/ country/ city) ^w dead ^w ; like <i>tha'leka</i> (he-that-afar-it/that) <i>tokhbrajona</i> (you ^z be emerged/ resurrected).	وَالَّذِي نَزَّلَ مِنَ السَّمَاءِ مَاءً بِقَدَرٍ فَأَنْشَرْنَا بِهِ بَلْدَةً مَيِّتًا كَذَلِكَ تُخْرَجُونَ

¹ See the *Lexicon* attached to this Translation for a commentary.

² In Arabic the letter “و” is a letter used to swear in the name of Allah! In English the equivalent for swearing is “by!” Therefore, since this *Ayah* begins by making an oath by the name of the “النَّازِعَاتِ,” so we start with the word “by” and not “و” as “و” will not suffice the meaning!

³ The word “لَدُنْ” is closer than “عِنْدَ” as you can say: “عِنْدِي مَالٌ وَ الْمَالُ لَيْسَ بِقَبْضَتِكَ الْآنَ” thus, “لَدُنْ” which closer spatially and more specific! So, “directly and possessively from” (Us) seems to indicate such closeness! See *اللسان*!

⁴ See the *Lexicon* attached to this Translation for an exposition on the words “الحكيم” and “الحكيم”.

⁵ See the *Lexicon* attached to this Translation for “bekmal”!

⁶ The expression “أَفَنَضْرِبُ عَنْهُ صَفْحًا” = “أَعْرِضُ عَنْهُ” translating this into: “[he] struck off him (in) condonation,” = “pardoned him for his wrongdoing!” The word *صفحا* is *حال* = denotative of state, or infinitive noun!, so (in) is prefixed to denote that!

⁷ The word “كَمْ” is an interrogative exclamatory particle, meaning: “how-many,” “how-much,” “how-long!”

12. And Who [He] created the pairs⁸, all (of) it^w; and [He] made for you^b of the folke^x (ship/ships)^x and the an'aame^w (cattle/sheep/goats/camels)^w what you^z ride.

13. To embark/set⁹ you^z on its^{x10} backs^x afterwards you^z remember yourⁿ Lord's boon^{w11} if you^z embarked/set on it^{x12} and you^z say: *subhana*¹³ (hallowedly and marvelously Allah is deemed transcending all defects and that everything solemnly stands in awe and utmost consecration of) Who subjugated for us this^x while we were not for it^x subduers/associates¹⁴.

14. And verily we (are) to our Lords surely transposing¹⁵.

15. And they^z made for Him of His eba'de (worshippers/submitters/laves) a part; verily the mankind (is) surely kafooron (iterative ingrate)¹⁶ manifest.

16. Or ittakhatha¹⁷ (took and made [He]) of what [He] creates daughters; and assfa¹⁸ (preferentially appropriated) you^b [He] by the sons.

17. And if bushshera¹⁹ ([he] had been told pleasant tidings) an abado²⁰ (a lone/any-one) (of) them by what [he] struck for Ar-Rahman a parable/example remained his face blackened²¹ while he (is being) ka'dheemon²² (unrelentingly suppressor of his grief).

18. Is whom^p (is) (being) reared [he] in the ornament^w while he (is) in the dispute other than a manifest.

19. And they^z made the angels, who^r they (are) eba'de (worshippers of/submitters of/slaves of) Ar-Rhama'ne females; have they^z witnessed their creation; shall

وَالَّذِي خَلَقَ الْأَزْوَاجَ كُلَّهَا وَجَعَلَ لَكُم مِّنَ الْفُلْكِ الْآتَمِ مَا تَرْكَبُونَ ﴿١٢﴾

لِتَسْتَوُوا عَلَى ظُهُورِهِ ثُمَّ تَذْكُرُوا نِعْمَةَ رَبِّكُمْ إِذَا اسْتَوَيْتُمْ عَلَيْهِ وَتَقُولُوا سُبْحَنَ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ ﴿١٣﴾

وَإِنَّا إِلَىٰ رَبِّنَا لَمُنْقَلِبُونَ ﴿١٤﴾ وَجَعَلُوا لَهُ مِنْ عِبَادِهِ جُزْءًا ۚ إِنَّ الْإِنْسَانَ لَكَفُورٌ مُّبِينٌ ﴿١٥﴾

أَمْ أَتَّخَذَ مِمَّا تَخْلُقُ بَنَاتٍ وَأَصْفَنَ لَكُم بِالْبَنِينَ ﴿١٦﴾

وَإِذَا بُشِّرَ أَحَدُهُمْ بِمَا صَرَبَ لِلرَّحْمَنِ مَثَلًا ظَلَّ وَجْهُهُ مُسْوَدًّا وَهُوَ كَظِيمٌ ﴿١٧﴾

أَوْ مَن يَنْشَأُ فِي الْحِلْيَةِ وَهُوَ فِي الْخِصَامِ غَيْرُ مُبِينٍ ﴿١٨﴾

وَجَعَلُوا آلَ مَلَيْكَةِ الَّذِينَ هُمْ عِبَدُ الرَّحْمَنِ إِنثًا أَشْهَدُوا خَلْقَهُمْ

⁸ The word “زَوْج” in “زَوْجِينَ” strictly and linguistically speaking means (1) pair, (2) husband or wife, (3) the individual entity with a companion, (4) category (sort or kind or specimen), (5) hue (color). And quite relevant to the word “زَوْج” is its plural: (1) “أَزْوَاجٌ” which could also mean: (2) similar, i.e. the look-alikes!, (3) hues! See اللسان!

⁹ The word “اسْتَوَى” = “إِعْلَافُوقِ الدَّابَّةِ وَفَوْقِ الْبَيْتِ” See اللسان! So embark is to board a vessel or go aboard!

¹⁰ The pronoun “هـ”=“his” indicating the “gender,” which is masculine singular, subjective noun! See القرطبي! Also, this pronoun refers to “some,” as the embarking would happen with respect to “some” not everyone of what is to be embarked on! Additionally, “الازواج” and the “الذكور” and the male of the “الانعام” all are masculine gender; although in English the pronoun “it” suffices for all, i.e. “it” for [his] and [him]

¹¹ See the Lexicon attached to this Translation for “ne’amah” (“boon”)!

¹² See footnote 10 above regarding it^x.

¹³ The word “subhana”= “سبحان” has no English equivalent! Wherever this word, or its grammatical inflections (such as “سبحانك” or “سبحانه”) occur all are associated with the divine uniqueness of Allah, doing stupendous work that Allah and Allah alone can do, thus Allah is hallowedly and marvelously deemed transcending all defects, and that everything solemnly stands in awe and utmost consecration of His divine and stupendous uniqueness! So, we can render “subhana”= “سبحان” concept by saying: hallowedly and marvelously Allah is deemed transcending all defects, and that all solemnly stand in awe and utmost consecration of Him!

¹⁴ The word “مقرنين” has many meanings, among them: “مطيقين”= “we are capable of having it within/ under our power.” The word “مقرنين” could mean: “companions or associates.” See التاج.

¹⁵ The word “منقلبون”= “we (are) transposing,” means we are betaking our selves returning!

¹⁶ The word “كفور” is masculine noun, denying Allah’s multiple favors, i.e. he is a multitudinous ingrate!

¹⁷ The word “اتخذ” from “الِاتخاذ” which is “إِفْتَعَالٌ” for “الِاتخاذ,” as stated in لسان العرب; therefore, “اتخذ” is always taking and making some thing of what was taken! Thus, it is not just the mere taking!

¹⁸ The word “اصفى” in “اصفاكم” means: [He] preferentially appropriated, i.e. favorably individualized!

¹⁹ See the Lexicon attached to this Translation for bashshara/youbashsharo/mubasheron= بُشِّرْ/مُبَشِّرْ/بُشَيْرٌ

²⁰ See the Lexicon attached to this Translation regarding “أحد”

²¹ The expression “face blackened” is an Arabic tongue expression meaning: appear on the face signs of displeasure and shame, or distress!

²² The word “unrelenting” is employed here to intensify “suppressor” as the Arabic is “كظيم” not “إعظام”

(be)written their testimony and (to be)questioned they^z.

20. And they^z said: had willed *Ar-Rahma'no* not we worshipped them; not for them by *tha'leka* (*be-that-afar-it/that*) of a knowledge; *en* (*not*) they except conjecturing they^z.

21. Or *ataynahom* (*We accorded them*) a book^x of before it^x; so they (*are*) by it^x *mustamsekona*²³ (*they^z assiduously-holding-on*).

22. Rather they^z said: verily we found our fathers on an *ummaten*^w (*way/religion/faith*)^w and verily we (*are*) on their footsteps *muhtadoona*²⁴ (*we are: followers/who found and accepted the aright-guidance*).

23. And like *tha'leka* (*be-that-afar-it/that*) not sent We of before you^s in a village^w of *na'theeren* (*iterative warner*)^x except said its^w *mutrafoo* (*they^z who are luxuriated*): verily we found our fathers on an *ummaten*^w (*way/religion/faith*)^w and verily we, on their footsteps (*are*) emulators.

24. Said [*he*]: even while albeit²⁵ I came (*to*) you^b by *abda* (*of better/ more aright-guidance*) than what you^c found on it^x yourⁿ fathers; they^z said: verily we, by what (*had been*) sent you^c by it^x (*are*) disbelievers.

25. So We avenged from them; so let-look [*your*] how [*was*] the deniers' consequence^w.

26. And *edh* (*when/while*) said *Ebraheemo* (*Abraham*) for his father and his people: verily I am *bara'on*²⁶ (*absolutely disclaimant/ absolver of myself*) of what you^z worship.

27. Except Whom *fattaraney* (*[He] had innately-perfectly-originated me*) so verily He, [*He*] will aright-guide [*me*]²⁷.

28. And [*he*] made it^w a word^w ever-lasting^w in his descendents²⁸, *la'allā* (*craving currently unavailable deed that, perhaps*) they return they^z.

29. Rather *matta'ato* (*I let relish the transitory worldly delights*) those and their fathers until came (*to*) them the right and a messenger^x manifester.

سَتَكْتُبُ شَهِدَتِهِمْ وَيُسْأَلُونَ ﴿٢٠﴾

وَقَالُوا لَوْ شَاءَ الرَّحْمَنُ مَا عَبَدْنَاهُمْ مَا لَهُم بِذَلِكَ مِنْ

عِلْمٍ إِنْ هُمْ إِلَّا يَخْرُصُونَ ﴿٢١﴾

أَمْ آتَيْنَاهُمْ كِتَابًا مِنْ قَبْلِهِ

فَهُمْ بِهِ مُسْتَمْسِكُونَ ﴿٢٢﴾

بَلْ قَالُوا إِنَّا وَجَدْنَا آبَاءَنَا عَلَىٰ

أُمَّةٍ وَإِنَّا عَلَىٰ آثَرِهِمْ مُهْتَدُونَ ﴿٢٣﴾

وَكَذَلِكَ مَا أَرْسَلْنَا مِنْ قَبْلِكَ فِي

قَرْيَةٍ مِنْ نَذِيرٍ إِلَّا قَالَ مُتْرَفُوهَا

إِنَّا وَجَدْنَا آبَاءَنَا عَلَىٰ أُمَّةٍ وَإِنَّا

عَلَىٰ آثَرِهِمْ مُقْتَدُونَ ﴿٢٤﴾

﴿٢٥﴾ قُلْ أُولُو جِنَّتِكُمْ بِأَهْدَىٰ مِمَّا

وَجَدْتُمْ عَلَيْهِ آبَاءَكُمْ قَالُوا إِنَّا

بِمَا أُرْسِلْتُمْ بِهِ كَافِرُونَ ﴿٢٦﴾

فَأَنْتَقِمْنَا مِنْهُمْ فَانْظُرْ كَيْفَ كَانَ

عَاقِبَةُ الْمُكَذِّبِينَ ﴿٢٧﴾

وَإِذْ قَالَ إِبْرَاهِيمُ لِأَبِيهِ وَقَوْمِهِ

إِنِّي بَرَاءٌ مِمَّا تَعْبُدُونَ ﴿٢٨﴾

إِلَّا الَّذِي فَطَرَنِي فَإِنَّهُ سَيِّدِي

﴿٢٩﴾

وَجَعَلَهَا كَلِمَةً بَاقِيَةً فِي عَقِبِهِ

لَعَلَّهُمْ يَرْجِعُونَ ﴿٣٠﴾

بَلْ مَتَّعْتُ هَؤُلَاءِ وَآبَاءَهُمْ حَتَّىٰ

جَاءَهُمُ الْحَقُّ وَرَسُولٌ مُبِينٌ ﴿٣١﴾

²³ The word “استمسك” has several meanings, among them: (1) sought and held some thing; (2) utterly held to some thing; (3) endeavored, tried, and succeeded in holding on to some thing; (4) took refuge in and held fast to some thing; (5) had a firm hold of and was sure in place; (6) assiduously held on to some thing; (7) having urinary obstruction (blockage).

²⁴ See the *Lexicon* attached to this *Translation* for “muhtadee” and its plural “muhtadoon”/ “muhtadeen!”

²⁵ The construct “أولو” is made up of three distinct components: (1) “ألو” = “disapprobatory interrogative”, (2) “ألو” adverbial = “while,” and (3) “لو” = “conditional particle” = “albeit!” For (1) I chose “even” as an intensive to indicate something that is unexpected. For (2) “while” is obvious! For (3) “albeit” seems to me very appropriately self-explanatory!

²⁶ The word “براء” is stronger than “بريء” as “براء” is an infinitive noun! See التاج! To infinitive “براء” absolutely is prefixed to it!

²⁷ The letter “ن” in “سيهدين” by Arabic (linguistic) Rule, is called “نون الوقاية أو العمد، حيث لا يستغنى عنها” which precedes the speaker’s pronoun “ي”! The speaker’s pronoun “ي” in “سيهدين” is omitted, for “التخفيف” = “alleviation, lightening” or *Ayat’s* end harmony (rhyme)! See إعراب القرآن، لمحمود صافي

²⁸ That is his sons, grand sons, his progeny!

30. And *lamma* (*when/whence*) came (*to*) them the right^x they^z said: this (*is*) a magic and verily we (*are*) by it^x disbelievers.

وَلَمَّا جَاءَهُمُ الْحَقُّ قَالُوا هَذَا
سِحْرٌ وَإِنَّا بِهِ كَافِرُونَ ﴿٣٠﴾

31. And they^z said: *lawla* (*why have not*) *nuzzala* (*iteratively had been descended*) this Qur'an^x on a man, from the twain villages^{w29}, great.

وَقَالُوا لَوْلَا نَزَلَ هَذَا الْقُرْآنُ
عَلَى رَجُلٍ مِّنَ الْقَرْيَتَيْنِ عَظِيمٍ ﴿٣١﴾

32. Do they divide your^t Lord's mercy^w; We divided among them their living^w in the life^w (*of*) the world^w; and We raised some (*of*) them above some ranks,^w to *yattakbetha*³⁰ (*take and make*) some (*of*) them some subjugable; and your^t Lord's mercy^w (*is*) *khayron* (*choicer/superior/worthier*) than what they^z gather.

أَهْمٌ يَقْسِمُونَ رَحْمَتَ رَبِّكَ لَنَحْنُ قَسَمًا بَيْنَهُمْ مَّعِيشَتُهُمْ فِي الْحَيَاةِ الدُّنْيَا وَرَفَعْنَا بَعْضَهُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ لِّيَتَّخِذَ بَعْضُهُم بَعْضًا سُخْرِيًّا وَرَحْمَتُ رَبِّكَ خَيْرٌ مِّمَّا يَجْمَعُونَ ﴿٣٢﴾

33. And had that be the mankind an *ummatan*^w (*one faith community/a nation*)^w one-she^y surely We (*would have*) made for whomever [*he*] disbelieves by *Ar-Rahma'ne* for their houses ceilings^x of silver^w and *ma'a'reja* (*curvilinearly stairways*)^x on it^w ascend they^z.

وَلَوْلَا أَن يَكُونَ النَّاسُ أُمَّةً وَاحِدَةً لَّجَعَلْنَا لِمَن يَكْفُرُ بِالرَّحْمَنِ لِبُيُوتِهِمْ سُقْفًا مِن فِضَّةٍ وَمَعَارِجَ عَلَيْهَا يَظْهَرُونَ ﴿٣٣﴾

34. And for their houses doors^x and couches^x on it^w recline they^z.

وَلِبُيُوتِهِمْ أَبْوَابٌ وَسُرُرٌ عَلَيْهَا يَتَكَبَّرُونَ ﴿٣٤﴾

35. And *zukhrofan* (*gilded-adornment*); and *en*³¹ (*not*) all *tha'leka* (*he-that-afar-it/that*) *lamma* (*but*)³² a *mata'ao*³³ (*resource for a transitory worldly delight*) (*of*) the life^w (*of*) the world^w; and the Hereafter^w *enda* (*by by Rule of*) your^t Lord (*is*) for the *muttaqeen*^x (*reverential guarders against Allah's displeasure*)^x.

وَزُخْرَفًا وَإِنْ كُلُّ ذَلِكَ لَمَّا مَتَّعُ الْحَيَاةِ الدُّنْيَا وَالْآخِرَةُ عِندَ رَبِّكَ لِلْمُتَّقِينَ ﴿٣٥﴾

36. And whoever [*he*] purblinds *a'n* (*regarding*) *thekre* (*Qur'an/mention of*) *Ar-Rahma'ne* We destine for him a Satan, so [*he*] (*is*) for him a *qareenon*^x (*mate/associate*)^x.

وَمَن يَعِشْ عَنِ ذِكْرِ الرَّحْمَنِ نَقِيضٌ لَهُ شَيْطَانًا فَهُوَ لَهُ قَرِينٌ ﴿٣٦﴾

37. And verily they surely assuredly repel them *a'n* (*off*) the path while they^z reckon that they (*are*) *muhtadoona*³⁴ (*they who found and accepted the aright-guidance*).

وَأَنَّهُمْ لِيَصُدُّوهُمْ عَنِ السَّبِيلِ وَيَحْسَبُونَ أَنَّهُمْ مُّهْتَدُونَ ﴿٣٧﴾

38. Untiled *ha* (*when/whereas*) [*he*] came (*to*) Us said [*he*]: *yalayta* (*O, for a longing that*) between me and [*between*] you^g a distance^{x35} (*spanning*) the *mashreqaine* (*twain sunrise's loci*) so wretched (*is*) the *qareenon*^x (*mate/associate*)^x.

حَتَّىٰ إِذَا جَاءَنَا قَالَ يَلَيْتَ بَيْنِي وَبَيْنَكَ بُعْدُ الْمَشْرِقَيْنِ فَبِئْسَ الْقَرِينُ ﴿٣٨﴾

39. And never benefit you^b today *edh* (*when/since*) you^c wronged³⁶; that you^b (*are*) in the torment partnering.

وَلَن يَنْفَعَكُمْ أَلْيَوْمَ إِذ ظَلَمْتُمْ أَنتُمْ فِي الْعَذَابِ مُشْتَرِكُونَ ﴿٣٩﴾

²⁹ That is either Mecca or Ta'if!

³⁰ The word "يَتَّخِذُ" from "الِاتِّخَاذُ" which is "اِفْتَعَالُ" for "الِاتِّخَاذُ", as stated in لسان العرب; therefore, "يَتَّخِذُ" is *always* taking and presuming some-thing about what was taken! Thus, it is *not* just the mere taking!

³¹ The article "إِن" is an article of negation = "not," see إعراب القرآن، لمحمود صافي!

³² The word "لَمَّا" is an article of restriction or circumscription, meaning *but* or *but solely*, see إعراب القرآن، لمحمود صافي! That is it means a particle of exception, i.e.: "*but*!" See مغني اللبيب and القرطبي

³³ The word "مَتَاعٌ" = "*mata'ao*" is rooted in the word "مَتَعَ" = "*matta'a*" with many meanings, among them: *resources of transitory worldly delight*! See Lexicon attached to this Translation for more elaboration!

³⁴ See the Lexicon attached to this Translation regarding مهتدون!

³⁵ That is *twice* the distance between the sunrise at the Summer solstice and the sunrise at the winter solstice!

³⁶ See the Lexicon attached to this Translation for "ظالم" = "ظَالِمٌ" = "injustice-doer" and "ظلم" = "wronger!"

40. Do then you ^s (<i>make</i>) hear the <i>ssomma</i> (<i>deaf people</i>) ³⁷ ; or [<i>you</i> ^s] aright-guide the <i>omya</i> (<i>blind people</i>) and whomever [<i>he</i>] [<i>was</i>] in a misguidance manifest.	أَفَأَنْتَ تُسْمِعُ الصُّمَّ أَوْ تَهْدِي الْعُمْىَ وَمَنْ كَانَ فِي ضَلَالٍ مُبِينٍ ﴿٤٠﴾
41. So either [<i>We</i>] assuredly go ³⁸ (<i>away</i>) by you ^s then verily We (<i>are</i>) from them avengers.	فَإِمَّا نَذْهَبَنَّ بِكَ فَإِنَّا مِنْهُمْ مُنْتَقِمُونَ ﴿٤١﴾
42. Or [<i>We</i>] assuredly show you ^s which ^x We promised them, then verily We (<i>are</i>) over them <i>Mug'tadderona</i> (<i>Overcomeers/Prevailers</i>)).	أَوْ نُرِيَنَّكَ الَّذِي وَعَدْنَاهُمْ فَإِنَّا عَلَيْهِمْ مُقْتَدِرُونَ ﴿٤٢﴾
43. So <i>istamsek</i> ³⁹ (<i>let-assiduously-hold-on</i> [<i>you</i> ^s]) by (<i>that</i>) which ^x (<i>had been</i>) revealed ⁴⁰ to you ^s ; verily you ^s (<i>are</i>) on <i>Sseratten</i> (<i>single and specific Path</i>) straight.	فَاسْتَمْسِكْ بِالَّذِي أُوحِيَ إِلَيْكَ إِنَّكَ عَلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٤٣﴾
44. And verily it ^x (<i>is</i>) surely a <i>thekron</i> ^x (<i>repute/message/Qur'an</i>) ^x for you ^s and for your ⁿ people; and will (<i>be</i>) questioned you ⁴¹ .	وَإِنَّهُ لَذِكْرٌ لَكَ وَلِقَوْمِكَ وَسَوْفَ تُسْأَلُونَ ﴿٤٤﴾
45. And let-ask [<i>you</i> ^s] whom ^p W sent [<i>of</i>] before you ^s of Our messengers; have We made of lesser than-/without <i>Ar-Rahma'ne aa'lebatan</i> ^w (<i>deities</i>) ^w (<i>to be</i>) worshipped they ^z .	وَسْأَلَ مَنْ أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رُسُلِنَا أَجَعَلْنَا مِنْ دُونِ الرَّحْمَنِ ءَالِهَةً يُعْبَدُونَ ﴿٤٥﴾
46. And <i>laqad</i> (<i>verily, already and affirmatively</i>) We sent <i>Mosa</i> (<i>Moses</i>) by Our <i>Aya'te</i> ^w (<i>miracles/signs/proofs</i>) to Pharaoh and his chiefs; then said [<i>he</i>]: verily, I am the worlds-Lord's messenger.	وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِآيَاتِنَا إِلَىٰ فِرْعَوْنَ وَمَلَئِهِ فَقَالَ إِنِّي رَسُولُ رَبِّ الْعَالَمِينَ ﴿٤٦﴾
47. Then <i>lamma</i> (<i>when/whence</i>) [<i>he</i>] came (<i>to</i>) them by Our <i>Aya'te</i> ^w (<i>miracles/signs/proofs</i>), <i>edha</i> (<i>suddenly/-whereas</i>) they (<i>were</i>) of it ^w laughing ⁴² (<i>scornfully</i>).	فَلَمَّا جَاءَهُمْ بِآيَاتِنَا إِذَا هُمْ مِنْهَا يَضْحَكُونَ ﴿٤٧﴾
48. And not We show them of an <i>Aya'ten</i> ^w (<i>miracle/sign/proof</i>) except it ^w (<i>is</i>) bigger than its ^w sister; and We took them by the torment, <i>la'alla</i> (<i>craving currently unavailable deed that, perhaps</i>) they return they ^z .	وَمَا نُرِيهِمْ مِنْ ءَايَةٍ إِلَّا هِيَ أَكْبَرُ مِنْ أُخْتِهَا وَأَخَذْنَاهُمْ بِالْعَذَابِ لَعَلَّهُمْ يَرْجِعُونَ ﴿٤٨﴾
49. And they ^z said: O, you ^s the magician ⁴³ , let-invoke [<i>you</i> ^s] for us your ^t Lord by what [<i>He</i>] covenanted <i>enda</i> (<i>with/by</i>)you ^s ; verily we surely (<i>are</i>) <i>muhtadoona</i> ⁴⁴ (<i>who found and accepted the aright-guidance</i>).	وَقَالُوا يَتَّيِّهُ السَّاحِرُ أَدْعُ لَنَا رَبَّكَ بِمَا عَهِدَ عِنْدَكَ إِنَّا لَمُهْتَدُونَ ﴿٤٩﴾

³⁷ The words "صَمٌّ، عُمى" all are plural nouns while their closest English corresponding equivalents all are adjectives and so no plural for any except to associate the respective word with a plural noun people! So, the transliteration!

³⁸ That is We take you away from: (1) city of Mecca, or (2) this life of the world!

³⁹ The word "استمسك" has several meanings, among them: (1) sought and held some-thing; (2) utterly held to some-thing; (3) endeavored, tried, and succeeded in holding on to some-thing; (4) took refuge in and held fast to some-thing; (5) had a firm hold of and was sure in place; (6) assiduously held on to some thing; (7) having urinary obstipation (*blockage*).

⁴⁰ The word "أوحى" denotes at least six diverse meanings, all for communicating: gestured, wrote, messaged, inspired, whispered, one cast to another (e.g.: a commanded)! And "الوحي" is fire or king! See اللسان!

⁴¹ That is about it and your stand regarding it!

⁴² It must be noted here with respect to the word "ضحك" which bears different meaning depending on its use with other prepositional particles, natural bodies, or if it is standing by itself! Thus (1) standing by itself "ضحك" = "فتح فاه و" (2) whereas "ضحك منه" = "يسخر منه" (3) "ضحك عليه" = "هزئ به" (4) "ابرق السحاب والزهر انشق و تفتق و العشب استبان والارض بدا نبتها" = "الزهر و العشب و ضحكت الارض" In this great *Ayah*, "منها يضحكون" = "منها يسخرون" = "laughing" scornfully!

⁴³ According to their understanding "the magician" is as good as "scholar" or "scientist," so it is a word of honor and glory, hence they were "glorifying" him by such a call to help them! See القرطبي and اللسان!

⁴⁴ See the Lexicon attached to this Translation regarding "muhtadoon" = مهتدون!

50. Then <i>lamma</i> (<i>when/whence</i>) We doffed <i>a'n</i> (<i>off</i>)them the torment, <i>edha</i> (<i>suddenly/ whereas</i>)they(<i>were</i>)infracting.	فَلَمَّا كَشَفْنَا عَنْهُمْ الْعَذَابَ إِذَا هُمْ يَنْكُتُونَ ﴿٥٠﴾
51. And called Pharaoh in his people, said [<i>he</i>]: O, my people is not for me <i>Misra's</i> (<i>Egypt's</i>) proprietorship; and this-she ^{ym} the rivers ^x run ^w from under me; do then not discern/sight you ^z .	وَنَادَىٰ فِرْعَوْنُ فِي قَوْمِهِ قَالَ يَنْقُومُ آلِيسَ لِي مُلْكُ مِصْرَ وَهَذِهِ الْأَنْهَارُ تَجْرَىٰ مِنْ تَحْتِي أَفَلَا تُبْصِرُونَ ﴿٥١﴾
52. Or am I <i>kbayron</i> (<i>choicer/superior/worthier</i>) than this ^x who ^x he (<i>is</i>) <i>maheenon</i> ⁴⁵ (<i>he who is feeble/miniscule/and despicable</i>) and almost not [<i>he</i>] manifests ⁴⁶ .	أَمْ أَنَا خَيْرٌ مِّنْ هَٰذَا الَّذِي هُوَ مَهِينٌ وَلَا يَكَادُ يُبِينُ ﴿٥٢﴾
53. So <i>lawla</i> (<i>why have not been</i>) cast on him bracelets ^w of gold or came with him the angels <i>muqta'reneena</i> (<i>made associatively/ chummily/ mates</i>).	فَلَوْلَا أُلْقِيَ عَلَيْهِ أَسُورَةٌ مِّنْ ذَهَبٍ أَوْ جَاءَ مَعَهُ الْمَلٰٓئِكَةُ مُقْتَرِنِينَ ﴿٥٣﴾
54. So <i>estakbaffaa</i> ⁴⁷ (<i>[he] prompted bluffly to go along in astray</i>) his people; so they ^z obeyed him; verily they were people <i>fa'sequeena</i> (<i>rebels vis-à-vis Allah's command</i>).	فَاسْتَخَفَّ قَوْمَهُ فَاطَاعُوهُ إِنَّهُمْ كَانُوا قَوْمًا فَسَاقِينَ ﴿٥٤﴾
55. So <i>lamma</i> (<i>when/whence</i>) they ^z ired ⁴⁸ Us We revenged from them; so We drowned them wholes.	فَلَمَّا ءَاسَفُونَا اٰنتَقَمْنَا مِنْهُمْ فَأَغْرَقْنَاهُمْ أَجْمَعِينَ ﴿٥٥﴾
56. Then We made them antecedents and an example-/parable for the lasts.	فَجَعَلْنَاهُمْ سَلَفًا وَمَثَلًا لِّلْآخِرِينَ ﴿٥٦﴾
57. And <i>lamma</i> (<i>when/whence</i>) (<i>had been</i>) struck Mariama's (<i>Mary's</i>) son a parable ^x /example ^x <i>edha</i> (<i>suddenly/-whereas</i>) your ^t people from him they ^z repel.	وَلَمَّا ضَرَبَ ابْنُ مَرْيَمَ مَثَلًا إِذَا قَوْمُكَ مِنْهُ يَصِدُونَ ﴿٥٧﴾
58. And they ^z said: are our <i>aa'leha'to</i> ^w (<i>deities</i>) ^w <i>kbayron</i> (<i>choicer/superior/worthier</i>) or he; not they ^z struck it ^x for you ^g except contentiously; rather they (<i>are</i>) people <i>kha'ssemona</i> (<i>iteratively disputers/litigators</i>).	وَقَالُوا ءَالِهَتُنَا خَيْرٌ أَمْ هُوَ مَا ضَرَبُوهُ لَكَ إِلَّا جَدَلًا بَلْ هُمْ قَوْمٌ خَصِمُونَ ﴿٥٨﴾
59. <i>En</i> (<i>not</i>) he except an <i>abdon</i> ⁴⁹ (<i>a slave</i>), <i>an'ama</i> ⁵⁰ (<i>We had graced bounteously and ennoblingly the most desirable and delighting boons</i>) on him; and We made him a parable/example for Israel's sons.	إِنَّ هُوَ إِلَّا عَبْدٌ أَنْعَمْنَا عَلَيْهِ وَجَعَلْنَاهُ مَثَلًا لِّبَنِي إِسْرَءِيلَ ﴿٥٩﴾
60. And if ⁵¹ [<i>We</i>] will surely We (<i>could have</i>) made of you ^b angels in the Earth ^w succeeding.	وَلَوْ نَشَاءُ لَجَعَلْنَا مِنْكُمْ مَلَائِكَةً فِي الْأَرْضِ يَخْلُفُونَ ﴿٦٠﴾
61. And verily he/it ⁵² (<i>is</i>) surely a knowledge for The Hour ^w ; so let not [<i>you</i> s] assuredly dubitate by it ^w ; and	وَإِنَّهُ لَعِلْمٌ لِّلسَّاعَةِ فَلَا تَمُوتُ بِهٖ ﴿٦١﴾

⁴⁵ The word “*maheen*” is singular, masculine, objective, noun meaning: *he who is feeble, miniscule, and despicable*!

⁴⁶ Perhaps this is in reference to the lisp in Moses' tongue!

⁴⁷ The word “*استخف*” has several meanings, such as, applicable here, and Allah knows best, is “*حملة استغفالا باتباع*” i.e. prompted him bluffly to go along in astray! So “*استخف*” here means: “*he prompted bluffly to go along in astray!*” See *اللسان* and *الهادي*!

⁴⁸ The word “*أسفونا*” = caused our ire or “ired Us!” See *كتاب العين* لـ الفراهيدي

⁴⁹ The word “*abdon*” = “slave,” the denotation of this word is vastly paradoxical with respect to Allah vis-à-vis the humans! See the *Lexicon* attached to this Translation for an elaboration!

⁵⁰ The word “*أنعم*” in “*أنعمت*” denotes five distinct ideas: (1) said: yes, (2) perfected the deed (being done), (3) did the most desirable and delighting deed, (4) was bounteous in giving, and (5) granted! There is no English word to express all the various ideas denoted by “*أنعم*” So, I think the best approximation is to say: granted perfectly and bounteously what is most desirable and delighting!

⁵¹ The particle “*لو*” since it is a future-connected verb, probable to occur and not sure it's a present occurrence, such a “*لو*” amounts to “if” or “when!” See *إبن هشام*!

ettabe'aon'e (let-you^z closely-follow [me]⁵³); this (is) a Sseratton (road/way) straight.

هَآ وَاتَّبِعُونَ هَٰذَا صِرَاطٌ مُّسْتَقِيمٌ

62. And let not assuredly repel you^b the Satan; verily he (is) for you^b a foe⁵⁴ manifest.

وَلَا يَصُدُّكُمْ الشَّيْطَانُ إِنَّهُ لَكُمُ عَدُوٌّ مُّبِينٌ

63. And *lamma (when/whence)* came *Esa (Jesus)* by the evidences-she^v [he] said: *qad (already and affirmatively)* I came (to) you^b by the *hekma'tey^{w55} (wisdom)^{w56}* and to [I] manifest for you^b some (of) which^x you^z differ in it^x; so *ettaqo (let reverentially guard you^z not to displease)* Allah and let-you^z obey [me]⁵⁷.

وَلَمَّا جَاءَ عِيسَىٰ بِالْبَيِّنَاتِ قَالَ قَدْ جِئْتُكُمْ بِالْحِكْمَةِ وَلِأُبَيِّنَ لَكُمْ بَعْضَ الَّذِي تَخْتَلَفُونَ فِيهِ فَاتَّقُوا اللَّهَ وَأَطِيعُوا

64. Verily Allah, He (is) my Lord and yourⁿ Lord; so let-you^z worship Him; this (is) *Sseratton (road/way) straight.*

إِنَّ اللَّهَ هُوَ رَبِّي وَرَبُّكُمْ فَاعْبُدُوهُ هَٰذَا صِرَاطٌ مُّسْتَقِيمٌ

65. So differed, the parties, of among them; so *waylon (lengthy: woe/bane/valley in Hell)* for whom^f *dbalamo⁵⁸ (they^z wronged)* of a painful torment day.

فَاخْتَلَفَ الْأَحْزَابُ مِنْ بَيْنِهِمْ فَوَيْلٌ لِلَّذِينَ ظَلَمُوا مِنْ عَذَابِ يَوْمِ الْبِزْمِ

66. Do they^z wait except The Hour^w that [it^w] *ta'ateyahom^w (approaches/comes-to them)^w* suddenly^w while they not perceive.

هَلْ يَنْظُرُونَ إِلَّا السَّاعَةَ أَنْ تَأْتِيَهُمْ بَغْتَةً وَهُمْ لَا يَشْعُرُونَ

67. The *akbella⁵⁹ (ultimate-faithful-friends)* then-day some (of) them for some (are) foe⁶⁰, except the *muttaqeena^x (they who reverentially guard against Allah's displeasure).*

الْأَخْلَاءَ يَوْمَئِذٍ بَعْضُهُمْ لِبَعْضٍ عَدُوٌّ إِلَّا الْمُتَّقِينَ

68. O, [My]⁶¹ *eba'de (worshippers/submitters/slaves)*: neither fear (is) on you^b today and nor you^f sadden.

يَعْبَادُ لَا خَوْفٌ عَلَيْكُمْ الْيَوْمَ وَلَا أَنْتُمْ تَحْزَنُونَ

69. Who^f believed they^z by Our *Aya'te^w (messages/signs/proofs)* and they^z [were] Muslims.

الَّذِينَ ءَامَنُوا بِآيَاتِنَا وَكَانُوا مُسْلِمِينَ

70. Let enter you^z the Paradise^w you^f and yourⁿ spouses (wives)⁶² *tobbaroona⁶³ (you^z are to be extended hospitality*

أَدْخُلُوا الْجَنَّةَ أَنْتُمْ وَأَزْوَاجُكُمْ

⁵² Qur'an commentators differ as to the pronoun "هـ" in "إِنَّهُ" Some say it refers to Isa (Jesus) and his return to Earth expressing definitive knowledge regarding the nigh of the Hour! And others say it refers to the Qur'an as containing knowledge with respect to the Hour and the end of Time! In fact some read the word "لَعَلَّ" as "لَعَلَّ" meaning a "sign, or a mark" of the nearness of The Hour of Resurrection! See القرطبي!

⁵³ The letter "ن" in "فَاتَّبِعُونَ" by Arabic (linguistic) Rule, is called "نون الوقاية أو العمداء، حيث لا يستغنى عنها" which precedes the speaker's pronoun "إي" The speaker's pronoun "ي" in "فَاتَّبِعُونَ" is omitted, for "التخفيف" = "alleviation, lightening" or *Ayat's end harmony (rhyme)*! See إعراب القرآن، لمحمود صافي

⁵⁴ The word "عَدُوٌّ" in Arabic is used for: (1) singular and (2) plural as well as (3) "multitudinous foe," see الهادي واللسان

⁵⁵ The English word "wisdom," inextricably linked to human deficient knowledge and incomplete experience, is highly inadequate term to describe its supposed Arabic equivalent "bekmah!" See footnote # 192 of earlier, or the Lexicon attached to this Translation, for an exposition of the word "bekmah!"

⁵⁶ Ibid!

⁵⁷ See footnote 53 above only here regarding اطيعوا!

⁵⁸ The word "ظالم" = "ظالم، فاعل الظلم،" and "ظلم" = "wronged"

⁵⁹ The word "أَخْلَاءَ" is "ultimate-faithful-friends," i.e. friends without any "خلل" = defect! English as well as Arabic-English dictionaries almost all do not have an entry for "إخلة!" They come closest to it in the opinion of the authors of such a few dictionaries by saying "intimate-friendship" or friendship without defect! Clearly intimate, although gives the sense of "closeness and sincerity" it also carries with it the unacceptable open expression of "sexual relation," hence making such entry as useless and invalid in terms of "خلة" as stated in The Qur'an. That is why I chose to express "خلة" as "ultimate-faithful-friendship" and "akbella" as "ultimate faithful friends!"

⁶⁰ See footnote 5137 above regarding "إِعْدُوٌّ"

⁶¹ The speaker's pronoun "ي" in "عَبَادُ" by Arabic (linguistic) Rule, is omitted, for "التخفيف" = "alleviation, lightening" or *Ayat's end harmony (rhyme)*! See إعراب القرآن، لمحمود صافي

and delight/high honors/and the most pleasing sounds-all with apparent indications).	تَحْبُرُونَ ﴿٧٦﴾
71. (To be) circumambulated on them by platters of gold and goblets ^x ; and in it ^w what wish it ^x the selves ^w and delectate ^w the eyes ^w ; and you ^f (are) in it ^w immortals ^x .	يُطَافُ عَلَيْهِمْ بِصِحَافٍ مِّنْ ذَهَبٍ وَأَكْوَابٍ وَفِيهَا مَا تَشْتَهِيهِ الْأَنفُسُ وَتَلَذُّ الْأَعْيُنُ وَأَنتُمْ فِيهَا خَالِدُونَ ﴿٧٧﴾
72. And <i>telka^w</i> (<i>she-that-afar-it^w/it^w</i>) (<i>is</i>) the Paradise ^w which ^{u64} you ^z (<i>had been</i>) bequeathed it ^w by what you ^c were working.	وَتِلْكَ الْجَنَّةُ الَّتِي أُورِثْتُمُوهَا بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٧٨﴾
73. For you ^b in it ^w a multitudinous ^w fruit ^{w65} from it ^w you ^z eat.	لَكُمْ فِيهَا فَاكِهَةٌ كَثِيرَةٌ مِّنْهَا تَأْكُلُونَ ﴿٧٩﴾
74. Verily the criminals (<i>are</i>) in Hell's ^w torment immortals they ^z .	إِنَّ الْمَجْرِمِينَ فِي عَذَابٍ جَهَنَّمَ خَالِدُونَ ﴿٨٠﴾
75. Not (<i>to be</i>) abated a'n (<i>off</i>) them and they (<i>are</i>) in it ^x mublesoonas ^x (<i>ones that are nonplused</i>).	لَا يُفْتَرَعْنَهُمْ وَهُمْ فِيهِ مُبْلِسُونَ ﴿٨١﴾
76. And not We wronged ⁶⁶ them; [and,] but they were the <i>dha'lemeena⁶⁷</i> (<i>injustice-doers</i>).	وَمَا ظَلَمْنَاهُمْ وَلَكِنْ كَانُوا هُمُ الظَّالِمِينَ ﴿٨٢﴾
77. And they ^z called: O, <i>Maliko⁶⁸</i> (<i>Custodian Angel of Hell</i>) let judge/finish ⁶⁹ on/over us your ^t Lord; said [<i>be</i>]: verily you ^b (<i>are</i>) <i>ma'kethona</i> (<i>stayers/remainders</i>).	وَنَادَوْا يٰمَمْلَكَ لِيَْقَضْ عَلَيْنَا رَبُّكَ قَالَ إِنَّكُمْ مَّبْكُثُونَ ﴿٨٣﴾
78. <i>Laqad</i> (<i>verily, already and affirmatively</i>) We came (<i>to</i>) you ^b by the right ^x ; [and,] but most (<i>of</i>) you ^b for the right ^x (<i>are</i>) dislikers ^x .	لَقَدْ جِئْنَاكُمْ بِالْحَقِّ وَلَكِنَّ أَكْثَرَكُمْ لِلْحَقِّ كَارِهُونَ ﴿٨٤﴾
79. Or they ^z determined/sanctioned a matter; so verily We (<i>are</i>) determiners/sanctioners.	أَمْ أَبْرَمُوا أَمْ إِنَّا مِنْمُرُونَ ﴿٨٥﴾
80. Or they ^z reckon/assume (<i>that</i>) surely We hear not their secret and their <i>najwa</i> (<i>private-counsel</i>) ^w ; <i>bala⁷⁰</i> (<i>certainly-not</i>); and Our messengers ^x <i>laday⁷¹</i> (<i>directly and possessively are by</i>) them they ^z write.	أَمْ تَحْسَبُونَ أَنَا لَا نَسْمَعُ سِرَّهُمْ وَنَجْوَاهُمْ بَلَىٰ وَرُسُلْنَا لَدَيْهِمْ يَكْتُبُونَ ﴿٨٦﴾
81. Let-say [<i>you^s</i>]: <i>en(if)</i> [<i>was</i>] for <i>Ar-Rahma'ne</i> a son, then verily I am the worshippers' first.	قُلْ إِنْ كَانَ لِلرَّحْمَنِ وَلَدٌ فَأَنَا أَوَّلُ الْعَبِيدِينَ ﴿٨٧﴾
82. <i>Subhana⁷²</i> (<i>hallowedly and marvelously Allah is deemed transcending all defects and that everything solemnly stands in</i>	سُبْحَنَ رَبِّ السَّمَوَاتِ

⁶² The word "زَوْج" in "أَزْوَاجكم" is the singular of "أَزْوَاج" = husband or wives! Hence, "زَوْج" = *he* is "زَوْج" = husband, and *she* is "زَوْج" and "زَوْجَة" = wife! See اللسان! The addressees here are the men!

⁶³ The word "تَحْبُرُونَ" has no English equivalent as it involves delight with bounteous provisions, high honor, and the most pleasing sounds! See تفسير الطبري والياج!

⁶⁴ The word "Paradise^w" is a feminine gender in Arabic, so its reference pronoun must be feminized, hence ^w!

⁶⁵ The word "fruit" in Arabic is feminine-gender! Hence it and its qualifier adjective are feminized by ^w!

⁶⁶ See the Lexicon attached to this Translation for "ظالم" = "ظالم" = "injustice-doer" and "ظلم" = "wronger!"

⁶⁷ The "ظالمين" = "the injustice-doers," as "الظلم" = "injustice!" See the Lexicon attached to this Translation!

⁶⁸ The Custodian Angel of the Hellfire! See commentary of القرطبي!

⁶⁹ That is: let your Lord *deprive us of life*, better than the torment being inflicted upon them!

⁷⁰ The word "bala" = "certainly-not" is absolutely not synonymous to "yes" = "نعم," see footnote 196 or the Lexicon attached to this Translation for more elaboration!

⁷¹ The word "لدى" in "لَدَيْهِمْ" from "لَدُنْ" is closer than "عند" as you can say: "عندي مال و المال ليس بقبضتك الآن" thus, "لَدُنْ" which closer spatially and more specific! So, "directly and possessively are by" (them) seems to indicate such closeness! See اللسان!

⁷² The word "subhana" = "سبحان" has no English equivalent! Wherever this word, or its grammatical inflections (such as "سبحانك" or "سبحانه") occur all are associated with the divine uniqueness of Allah, doing stupendous work that Allah and Allah alone can do, thus Allah is hallowedly and marvelously deemed transcending all defects, and that everything solemnly stands in awe and utmost consecration of His divine and stupendous uniqueness! So, we can render "subhana" = "سبحان"

awe and utmost consecration of) Lord (of) the Heavens^w and the Earth^w; the <i>Arshe's</i>^{x73} (<i>Throne of Kingship</i>) Lord a'n (off) what describe they^z.	وَالْأَرْضِ رَبِّ الْعَرْشِ عَمَّا يَصِفُونَ ﴿٨٣﴾
83. So leave them wade and play, until <i>youlaqo</i> (they^z encounter/meet) their day which^x they^z (are) (being) promised.	فَذَرَهُمْ خَوْضُوا وَيَلْعَبُوا حَتَّى يُلَاقُوا يَوْمَهُمُ الَّذِي يُوعَدُونَ ﴿٨٤﴾
84. And He Who (is) in the Heaven^w an <i>Elabon</i> (a <i>Deity</i>) and in the Earth^w an <i>Elabon</i>; and He (is) The <i>Hakeemo</i>⁷⁴ (<i>infinite bekma</i>⁷⁵ Possessor), The Omniscient.	وَهُوَ الَّذِي فِي السَّمَاءِ إِلَهُ وَفِي الْأَرْضِ إِلَهُ وَهُوَ الْحَكِيمُ الْعَلِيمُ ﴿٨٥﴾
85. <i>Tabaraka</i>⁷⁶ ([He] firmly bestows as [He] accepts multitudinous goodness and worthiness) Who for Him (is) the Heavens^w and the Earth's^w proprietorship and what (is) between them both; and <i>endaho</i> (by His munificence/by His Rule) The Hour's^w knowledge^x; and to Him (are to be) returned you^z.	وَتَبَارَكَ الَّذِي لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا وَعِنْدَهُ عِلْمُ السَّاعَةِ وَإِلَيْهِ تُرْجَعُونَ ﴿٨٦﴾
86. And not possess who^r they^z invoke of lesser than-/without Him the intercession^w except whomever [be] witnessed by the right while they know.	وَلَا يَمْلِكُ الَّذِينَ يَدْعُونَ مِنْ دُونِهِ الشَّفْعَةَ إِلَّا مَنْ شَهِدَ بِالْحَقِّ وَهُمْ يَعْلَمُونَ ﴿٨٧﴾
87. And <i>la'en</i> (indeed if) you^s asked them: Who^a created them; surely assuredly⁷⁷ say they^z: Allah; then where-from⁷⁸ <i>yo'afakoona</i>⁷⁹ (they^z: are off-right dissuaded/are dissuaded speciously).	وَلَيْن سَأَلْتَهُمْ مَنْ خَلَقَهُمْ لَيَقُولَنَّ اللَّهُ فَأَنَّى يُؤْفَكُونَ ﴿٨٨﴾
88. And his say^{x80}: O, my Lord; verily those (are) people not believing.	وَقِيلَهُ يَرْبِّ إِنَّ هَؤُلَاءِ قَوْمٌ لَا يُؤْمِنُونَ ﴿٨٩﴾
89. So let-pardon [you^s] a'n (regarding) them and let-say [you^s]: peace; so will know they^z.	فَأَصْفَحْ عَنْهُمْ وَقُلْ سَلَامٌ فَسَوْفَ يَعْلَمُونَ ﴿٩٠﴾

concept by saying: *hallovedly and marvelously Allah is deemed transcending all defects, and that all solemnly stand in awe and utmost consecration of Him!*

⁷³ See the *Lexicon* attached to this *Translation* for more elaboration on this wondrous word!

⁷⁴ See the *Lexicon* attached to this *Translation* for an exposition on the words "الحكيم" and "إحكيم"

⁷⁵ See the *Lexicon* attached to this *Translation* for "bekma!"

⁷⁶ See the *Lexicon* attached to this *Translation* for this important word "تبارك" In summary: [He] firmly bestows as [He] accepts multitudinous goodness and worthiness!!

⁷⁷ The "ل" in "الليقولن" is a *juratory* "ل" = "القسم" amounting to = "التأكيد", i.e. *affirmation*, expressed here by "assuredly"!

⁷⁸ The word "أَنَّى" is a multi-meaning *adverbial* particle: wherefrom, when, how-so, where!

⁷⁹ The word "يؤفكون" means they are *dissuaded to divert to an improper path away from the right, they get persuaded by specious concoction!*

⁸⁰ The word "قيله" is made up of "قيل" and the pronoun "هـ" belongs to the Messenger!